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# PRO LITHUANIA

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To the east of the Baltic, on both sides of the Niemen, there has dwelt for centuries past, between the Germans and the Slavs, a race which is neither Germanic nor Slavonic. This race is the Lithuanian.. It had its days of glory during the period when, fighting incessantly, it stopped the progress of the Teutons towards the East.

Although not of Slavonic origin, the Lithuanians have nevertheless played an important part in the history of the Slav peoples, both Russian and Polish. They delivered the greater part of the former from the yoke of the Mongols, and protected them from that race for some centuries; while they allied themselves with the Poles by giving that people their dynasty, the Jagellons, and raised Poland to the rank of a Great Power.

Poland, in her subsequent fall, brought down Lithuania with her, and the two countries fell an easy prey to their neighbours. The greater part of Lithuania was absorbed by Russia; the other and smaller portion of the country, extending from the mouth of the Niemen to Pregel, in Eastern Prussia, had already been occupied for some centuries by the Teutons. In this way the Lithuanian nation found itself cut in twain.

In spite of centuries of struggle, foreign influence and long drawn out suffering, however, the Lithuanians still preserve intact their remarkable language, their national customs, their love for their native soil, and the recollection of their great historic past.

The frontiers of Lithuania have long since disappeared, and the country now consists of nothing more than a few provinces belonging to two different empires. Nevertheless, Lithuania to-day proclaims her individual vitality, and

KAUNO VIEŠOJI BIBLIOTEKA

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demands that the world shall reeognise that which is an integral portion of her character, which makes her a distinct nation, and which nothing can efface.

In order to ensure the free development of all her powers and to enable her to fulfil her duty towards humanity, Lithuania, like all other nations, must be the mistress of her own destiny. The time has now come when this great humanitarian principle, which has so long been proclaimed by the peoples of France and England, must be recognised in its application to Lithuania.

It is our hope that, when the present gigantic war is over, the nations of Europe will no longer number among themselves either oppressors or oppressed, and that every nationality will obtain the right to govern itself. It is our ardent desire that Lithuania shall cease to be divided into two parts between Russia and Germany, that her sons shall no longer be exposed to the danger of being called upon to massacre each other in opposing armies (1), and that, after having achieved her unification, the country will once more obtain complete autonomy.

Lithuania has hitherto often been confused or identified with Poland. This is a mistake. As a matter of fact, in the sixteenth century (1569), Lithuania committed the imprudence of contracting a political alliance with Poland, who always showed herself faithless towards her. This alliance was brought to an end in the eighteenth century by the division of the allied States between the neighbouring Powers.

It is useless for the Poles of to-day to attempt to resurrect this so-called "union", which really never existed. The Lithuanian people, after having formerly been deceived by their faithless ally, will not allow themselves to be again duped by the seductive voice of the Polish siren. The Lithuanian people have no need of a guardian; they are fully of age, and are well prepared to look after their own future.

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(1) There are at present about 400.000 Lithuanians in the Russian army, while the German forces include about 50.000 Lithuanians from Eastern Prussia, who have been enrolled by force.

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# An Appeal from the Lithuanians.

It is known that the Germans have invaded Lithuania from the West (the Suvalki and the Kovna districts), whose population amounts to more than three millions. The invaders have carried away all the provisions, and after having plundered the cities and villages, have set fire to them.

The inhabitants, scattered about, fled to the interior of the country (Vilna district), where they are at present without shelter or the means of procuring their existence.

The following is an appeal by Mr. J. Gabrys, a Lithuanian patriot, who calls on the generous sentiment of the French people to help to bring some relief to his unfortunate compatriots.

A committee, including many French people of note, is being formed.

The country which has suffered most from the German invasion, after heroic Belgium, whose cities and villages have been reduced to ruins, and whose population has been martyrized, is Lithuania. This country, three times as large as Belgium, is situated between Germany and Russia, and since last September has become a seat of war.

It has suffered two successive invasions by the German troops, and several districts of this once flourishing country are literally desert wastes; the cities and villages are nothing more than ruins. The male inhabitants still valid were taken to Germany and forcibly enrolled in the enemy's ranks, whilst the women and children, deprived of shelter, were scattered in the interior of the country. The number of victims amounts to more than a million, and the havoc caused by the barbarous and greedy invaders amounts to several billions of dollars. The whole country is completely devastated.

The generous help given to Belgium honours humanity; but the Lithuanians in their turn need urgent relief, not

only in the name of humanity, but also in that of love for our neighbour. But they can claim other titles which speak in their favour before the whole world, for it was the Lithuanian people who, at the beginning of the thirteenth century, saved Europe from the Mongolian invasion, which was a menace to civilization in its cradle. It was under the command of its Grand Duke Vytautas, that the brave Lithuanian army crushed the German Knights at Grünwald (1410), the same Teutons who are at present strewing a path of fire and blood all over Europe.

In the present struggle, supported by the Allies, in order that right shall triumph over brute force, has not Lithuania put forth her greatest effort?... After having given 400,000 of her sons to the Russian army, she sustained the first shock of these modern barbarians, who ruined her prosperity.

The Lithuanian nation is now passing through the most critical hour of her history! While the flower of her youth has fallen on the battlefield, while her population is being massacred, led into captivity, scattered through a country ravaged by war, fire and plunderers, a country where the inclemencies of the season are prolonged, and while stoically supporting her suffering, she is worthy of our raising our voices in her favour, and making this appeal to generous hearts to give assistance to her unhappy and poverty-stricken population.

J. GABRYS.

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# The Lettish-Lithuanian Nation.

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The Lettish-Lithuanian race, established from time immemorial on the same spot, a vast, moist and forest-covered plain to the south-east of the Baltic—that race which we are obliged to call by a hyphenated name because it is cut in twain—has passed through an exceptional and tragic destiny. As much on account of its physical characteristics as because of its language, which is the most ancient of European tongues, it belongs—unlike its timid northern neighbours, the Esthes and the Finns—to the great European family. But it is to be distinguished as much from the Slavonic races (even its nearest neighbours, the Poles) as from the Scandinavian races on the other side of the Baltic. It gives the impression of being an intermediary between the Slavs and the Scandinavians.

Its first misfortune arose through its fidelity to its ancient and natural religious faith, which, isolated in the midst of all the other European nations, who had become Christian, at any rate in name, had marked it out as a prey for crusading adventurers from Germany. It did not restrict itself to a passive resistance. Alone among the pagan races of the Middle Ages, it possessed sufficient discipline and courage to organise an independant state. The Grand Prince of Lithuania, at the head of his army, was a sufficiently powerful sovereign in the fourteenth century to hold the German crusaders in check, and even to make incursions into White and Little Russia. But the Crusaders, organised by the Teutonic Knights of Marienburg and Koenigsberg, subjugated the whole of the country on the two sides of the Vistula; the natives, either exterminated or Germanised, left but their name to Prussia, which became a German colony; and the pagan nation was driven back to the Niemen.

A little earlier, the German order of the Knights of the Sword-Bearers, established at Riga, had gradually subjugated the whole of the country on the shores of the Baltic, and had attracted there German colonists: noble landowners in the country, middle-class tradesmen and artisans in the towns, who

ended by becoming masters of the land, commerce and industry in the countries called Courland and Livonia. The natives whom they had been unable to exterminate were reduced to the position of inferior peasants, until the time came (in the eighteenth century) when they were degraded to the level of serfs. All the upper classes were German, and German was the language of the government, the law-courts, the church and the schools—the only language written and recognised in society. No native could rise from his position as a peasant without losing his nationality and becoming a German of the Baltic provinces—a "Balte", as he is called in Germany.

It was in this way that the nation was divided into two parts: the Letts of the Baltic provinces having become the subjects of the German "Baltes", and the Lithuanians of Lithuania, who remained independent but cut off from the sea, their only way of communication with the outer world.

Lithuania came out of this solitude when the Grand Prince Jagellon married the heiress of Poland, and caused his entire people to be baptized in 1386. It remained an independent state, with a distinct government, united only to Poland by a personal union.

But in becoming Christians the Lithuanians renounced a part of their traditions, and put their religious fate in the hands of the Polish clergy. Finally, the royal Court, settled in Poland, drew into its midst the Lithuanian chiefs, who had become rich landowners like the Polish lords before them. These new Lithuanian princes and lords adopted the dress, the customs and the language of their Polish fellows, and the time came when all the Lithuanian nobility had become Polish, and only the common people remained faithful to their ancient customs. In the north, by the German conquest, as well as in the south by Polish rule, the entire Lithuanian nation became a people of peasants. This change struck the last blow at the separation of the two groups.

The Letts adopted Protestantism (Luther's creed), the faith of their Germ n masters; while the Lithuanians remained Catholic by order of their clergy and their Polish King. Neither one nor the other received a national religion.

The Letts, under the control of German pastors, had prayers and hymn-books in German; the Catholic Lithuanians, under the Polish bishops, were obliged to recite prayers and listen to sermons in Polish.

The protestant ministers and the catholic priests vied with each other in their zealous efforts to exterminate what they called the remains of paganism, which, summed up, amounted to those legends, tales and songs which formed the mental treasure of their national life. In many cases they tried to obliterate the language.

The Swedish domination, established in Livonia in 1621 and which lasted until the Russian conquest at the beginning of the eighteenth century, went far towards easing the lot of the Lettish peasant during three quarters of a century, but it brought with it a new rupture : part of Livonia, inhabited by Letts, remained under Polish rule and professed the Catholic faith.

This Catholic country, with its Lettish dialect, called Latgale, has remained the most illiterate and miserable region. The inhabitants lost all consciousness of their nationality, and only began to recover it in the course of the twentieth century.

At the beginning of the eighteenth century, the Russians, having defeated the Swedes, formed one empire of Lettish Livonia, Courland, Lithuania and Latgale, provinces which had been occupied by the Russians during the partition of Poland, 1772-1795. The entire nation passed under one rule, that of the Tsar; there only remained outside a portion of catholic Lithuania which already belonged to Royal Prussia, and which was annexed by Frederic II. to the Prussian kingdom in 1772. But the administrative division continued between the Baltic provinces, which remained under the government of the German nobles (known as the Balte Barons), and the former Grand Duchy of Lithuania, which, under the name of "North Western Provinces", was abandoned to the Russian authorities.

The nineteenth century was a period of financial suffering and political persecution for the Letto-Lithuanian nation. The Lettish peasant, who had been legally freed from slavery, was partly dispossessed of his lands, and reduced to the state of a hireling by the German nobles.

The Lithuanians, who had been led by the nobility and Polish clergy to rebel against the Tsar, were even more cruelly treated than the Poles.

It was in Lithuania that "Mouravief the Hangman" chose his field of exploits, and it was forbidden to speak Polish or write with latin characters. This prohibition, which was only abolished in 1905, had prevented the Lithuanians, during a

lapse of forty years, from reading in their own language, unless from books printed in Prussian Lithuania and subreptitiously introduced into the country.

But before the end of the nineteenth century a new era began, firstly under a financial aspect, thanks to the laborious character of the people.

In the Baltic provinces, the Letts, entering finally into the commercial, industrial and intellectual careers, without submitting to German influence, vied with the Germans and created amongst their people a middle class, which rapidly progressed in business, and wiped out the German competitors of Riga, waiting for the moment to reconquer the lands possessed by the German Barons.

At the same time, the Lettish peasant, making the best of the new ideas and new methods of culture, came out of his obscurity and poverty, and before long the Letts became a nation proud of their nationality.

But the Lithuanian workmen did not find in their own country a sufficient outlet for their talents, and soon carried their knowledge to the big cities on the Baltic coast, Petrograd and Riga, and many of them emigrated as far as the United States. They settled in colonies, some of which became important, as for instance in the neighbourhood of Pittsburg, where an entire city is inhabited by Lithuanians; and it is their people that Upton Sinclair made the heroes of his famous novel, the unfortunate victims of the sweating system in the factories of rich Chicago canning producers. But these settlements are only temporary, for a Lithuanian, unlike a Scandinavian, emigrates to establish himself in America with the firm intention of returning one day to his country, taking with him to his native soil his savings, to aid him in his financial struggles, and what gleanings of experience he has gathered in that free country.

The internal crises of the Russian Empire gave to these people, strengthened by the industrial and commercial struggle, a suitable opportunity to recover the right sense of their nationality.

The efforts of Alexander III. to Russianize the Baltic provinces, despite the antipathy met by such efforts, have shaken the intellectual power held by the Baltes over the Letts, and opened a way by which the national spirit has filtered into the Lettish schools. The Revolution of 1905 caused a national antagonism between the Lettish peasants and the great German

landowners, and no matter how cruelly they felt the reaction, the hangings and tortures in the prisons of Riga have strengthened their love for their country.

In 1905 Lithuania's hour of liberty came, when she called to her aid to govern the districts the "Americans" who had been connected with public life during their stay in the United States.

In spite of the short life of this organization, the experience has lett its mark and stimulated their hopes.

The nobility itself and some of the priests in the country begin to understand they are Lithuanians and refuse to continue to serve the Poles.

The awakening of the Lettish-Lithuanian nation has become a fact. She is aware of her power and, knowing that the future will bring the realization of her national aspirations, she progresses confidently towards liberty.

CH. SEIGNOBOS,
Professor at the Sorbonne.

# The Lithuanian and Lettish Languages.

It is fairly generally known that Lithuania was united to the Polish kingdom during several centuries, and that the Lettish country is entirely situated in the Russian Empire. It in often concluded from this that both countries use a Slavonic tongue. That is a great mistake: those languages are very close to each other, but differ entirely from the Slavonic tongue, and it is doubtful if a slavonic subject would understand a Lithuanian sentence, apart from the words or idioms borrowed from the Poles and the Russians by the two countries.

The Lithuanian and Lettish languages are the remains of a great family of languages, to which belonged the Prussian language during the middle ages; but the original Prussian, of which a few monuments, a small lexicon and some catechisms remain, has been replaced by German, and the former fell into oblivion after the sixteenth century.

Lithuanian and Lettish are the only languages left of this great family of Indo-Europeans, the Baltic family.

Since Schleicher took an interest in this language, Lithuanian has become an object of study with linguists. On account of their retirement, and the distance from the general routes of circulation followed by other races, the Lithuanians have retained a peculiar antique way of talking.

Of all the European languages, it is the only one that has changed so slowly, and the present Lithuanian form of speech, similar to that employed in the sixteenth century after J. C. (as for instance *esti*, "it is") has retained the same appearance as the ordinary Indo-European language from which have sprung nearly all the languages of Europe. The form *est* in Latin, known nearly 2000 years ago, has lost its final vowel. The form of "asti" of sanscrit and iranian, known more than 2000 years before, has changed the "e" to "a". Those who are interested in getting an idea of the ancient Indo-European languages, should hear the Lithuanian peasants of to-day speak.

Proud of the interest in their mother tongue shown by linguists, the Lithuanians have done much to make it known. Kurshat, Baranovski and Jaunys have made precious observations, and Mr. Buga is still working on the subject.

A whole literature exists in this harmonious language. Rich in songs and tales, and even learned works, it was religious during the sixteenth century and poetical later on through the efforts of Donaleitis.

More rugged, and a little less ancient, the Lettish language is not only rural like the Lithuanian tongue, but it has kept its traditions.

The Letts have resisted all oppression for centuries, and their language has lost none of its vitality.

Many distinguished linguists, such as Mr. Muhlenbach and Mr. Endzelin, are making researches.

United, these two people will resist all invaders in the future, and in retaining their mother tongue, they keep the titles of Indo-European nobility, that nearly all the other languages of Europe have most singularly forgotten.

A. MEILLET,
Professor at the Collège de France.

# Lithuania and the Autonomy of Poland [1]

## *Can Lithuania form part of an autonomous Poland?*

I

By his proclamation to the Poles issued after the beginning of the war, the Grand Duke Nicholas promised to obliterate the boundaries which divide them, and to re-unite the whole race in a single State. There is no doubt that Poland deserves a wide measure of autonomy. Dismembered over a hundred years ago by its neighbours, Prussia, Austria, and Russia, this unhappy country has since then been subjected to every possible form of persecution. But the struggle which has broken out in Europe already permits us to envisage the resurrection not merely of Poland but also of several other nations which have been absorbed in the Austro-Hungarian and Russian Empires.

Nevertheless, the question of Polish autonomy is much more complex than is generally supposed. We have yet to learn what Poland it is that will receive autonomy; whether it is to be granted to the historic Poland, as represented by the Lithuano-Polish state, the boundaries of which stretched from the Baltic to the Black Sea, or merely to racial Poland, to the country, that is to say, in which the majority of the population is of pure Polish stock. And in order to answer this question, we must first of all examine the actual text of the proclamation issued by the Commander-in-Chief of the Russian armies, which proclamation says, *inter alia,* "that no more will be demanded from the Poles than *respect for the rights of races united to them by historic ties,*" a passage which leads one to suppose

(1) Published in the *British Review*, No. 2, February 1915.

that, at the beginning of the war, the Russian Government was prepared to grant autonomy to historic Poland as constituted before the first partition of 1772.

## II

### The relations between Poles and Lithuanians in the past

Is it possible to revive historic Poland?

Before coming to a conclusion on the point, it will be well to inquire what it was, and for what reasons it was unable to have a long life. At the time of the partition, Poland was a dual state, Lithuano-Polish, comparable to Austria-Hungary; and in that union Poland held the position of Austria in the modern counterpart, while Lithuania held that of Hungary. The relations between the two nations date back to the thirteenth century, when Lithuanian troops occupied and devastated Poland, carrying away with them thousands of prisoners. In the fourteenth century, Aldona, the daughter of Gediminas, Grand Duke of Lithuania from 1316 to 1340, married Casimir, the son of the King of Poland, and brought with her a dowry of 24.000 Polish prisoners of war set free by her father. These facts are sufficient to prove that Lithuania was a formidable neighbour whom it was not safe to ignore, and from that time the Poles sought to establish friendly relations with her.

Events favoured the desired reconciliation, which came about in 1386, on the occasion of the marriage of the Grand Duke Jagiello with Edwige, Queen of Poland. Lithuania, which then possessed territory three times the extent of that held by Poland, concluded no more by this marriage than a dynastic union, a bond of the most precarious kind. But basing their claim on these facts, the Poles went so far as to exact a hegemony and the preponderating power in Lithuania. They still consider as their enemies all Lithuanians who, remaining faithful to their mother-tongue,

develop their literature and defend their nationality, and look on them in the light of separatists and the worst opponents of historic tradition.

According to Poles, history has exemplified the ideal union of Poland and Lithuania. Nevertheless, an impartial examination of the past shows a continual tendency among the Lithuanians to break with Poland. The first separatist was the Lithuanian Grand Duke Vytautas, who proclaimed himself king of the country, and only awaited the crown sent by the Emperor Sigismund to have himself consecrated. The Poles, however, stopped the envoys charged to restore the crown to Vytautas, who died suddenly immediately afterwards. The union was interrupted on several occasions (1490, 1492, and 1526), when the Lithuanians chose sovereigns for themselves independently of Poland. In the seventeenth century, when both nations were ravaged by the Swedes and Russians, Lithuanian nobles, such as Prince Radziwill and others, broke away from Poland to save their country by an alliance with Sweden. The Lithuanian Prince Sapieha and several of his supporters were assassinated by the Poles on November 24, 1700, for attempting to bring about a separation. Other illustrious members of the Lithuanian nobility, among them Prince Michael Koributh Wisniovieckі, generalissimo of the Lithuanian army, Prince Gregory Oginski, general of the forces of Samogitia, Jean Pac, Prince Charles Radziwill, Chancellor of the Grand Duchy of Lithuania, Prince Michael Oginski, Minister of Finance, etc., in order to rid themselves of Polish interference, signed a covenant renouncing all the privileges granted to them by Poland, and attempted to restore the national government of Lithuania as it had existed before the union.

The Lithuanian separatist movement manifested itself continuously, even at the time of the insurrection stirred up by Kosciusko, when Lithuania again set up a government distinct from that of Poland. In 1863, after the last

Polish insurrection, the Lithuanian "dictator", Kalinovski, declared that Lithuania would struggle for its own freedom, like Poland, but that it would always remain independent of its neighbour. "Never again", said he, "can we put the destinies of Lithuania in the hands of the godmother of Warsaw."

These few historic facts, which could be multiplied indefinitely, show that the union between Lithuania and Poland only existed, so to speak, on paper. The Poles were obliged to renew the act of union again and again. The union of Krevo (1385) was followed by several others: the union of Vilna (1401), the union of Horodlo (1413), the union of Vilna (1432), the union of Grodna (1501), the union of Grodna (1512), the union of Lublin (1569), the union of Brest (1596), and the union of Vilna (1812). This series of enactments proves that the Poles were at some pains to keep Lithuania under their protectorate.

The last links between the two were snapped by Russia, which annexed almost the whole of Lithuania and the greater part of Poland. In consequence, the partnership was broken by the force of events, and was thereafter considered as non-existent by the Lithuanians, who never regretted the dissolution of a union which had brought them so much misfortune. For Poland was never a sincere ally. Not only did she fail in her engagements concerning the defensive union, but she weakened Lithuania by sowing seeds of discord among the various factions of the country and by depriving it of its richest provinces, Podolia, Volynia and Kiovia. It is clear that this dual State, composed of two nations of which one (Poland) endeavoured to annihilate the other (Lithuania), could not continue to exist, but was bound to fall apart in consequence of the intestine quarrels of the two populations. And to attempt the reconstruction of Poland on the same historic foundations would be to commit the same mistakes and bring about the same results.

## III

### The actual relations between Poles and Lithuanians

Having reviewed the past relations between the Lithuanians and the Poles, it remains to consider those now subsisting. The Poles still look upon Lithuania as a part of Poland—which it never was, even during the union—and the Polish Nationalists are untiring in their efforts to attach it to themselves. They indulge in a vigorous propaganda through the medium of the press, the schools, and, above all, their clergy, who desire to impose upon the Lithuanians the use of the Polish language in their religious services in order to achieve as promptly as possible the Polonisation of the country.

The Polish character of the Church as a political institution became especially definite in Lithuania after the disruption of the Lithuano-Polish state. The Poles had no other method of Polonisation than the Church, and they received powerful support from the Catholic clergy. The diocese of Vilna, headed by the chapter of the episcopal see, is peculiarly energetic in their service, and is more active in Polonising the Lithuanians than in instructing them in Christian faith and morals. They use all the means at their command, and both the pulpit and the confessional are turned into schools for teaching the Polish tongue. For some time past the Polish bishops of Vilna have pursued a singular policy in the nomination of priests, sending to Lithuanian parishes curates who speak only Polish. So far from troubling to learn the speech of the country, these priests have imposed Polish upon their parishioners.

From 1864 to 1904 this ecclesiastical Polonisation was further forwarded by the Russian Government's interdict against the printing of Lithuanian books in Latin character, in consequence of which the Lithuanians were forced to use Polish devotional books. After the ukase of 1904

authorising the printing of Lithuanian books, numerous journals sprang up at Vilna, Kovna, and Seina, the national conscience of the people developed, and the worshippers began to exact from their clergy the use of Lithuanian in the celebration of religious services. This was the cause of numerous quarrels, the Polish clergy claiming to maintain the *status quo* and refusing to allow Lithuanian to be spoken in the churches; but now, after several years of friction, they have given way in several places, and even in Vilna a church has been reserved exclusively for the use of Lithuanians.

Polish Nationalists consider these legitimate concessions as a defeat for their party. They have decided to recover at any cost their lost positions and to prevent the introduction of Lithuanian in any parish of the diocese, and with this object have embarked upon a ferocious propaganda which does not stop even at actual violence. Sanguinary encounters with candelabra have taken place in Lithuanian churches, and fanatics have been seen to draw blood from defenceless women guilty of the "crime" of singing the canticles in their mother tongue, as was the case in several parishes of the diocese of Vilna—Assava, Roduno, Jonichkis, Kurmelava, and others.

The Lithuanians were obliged to address themselves to the Holy See and sent thither a Memorandum upon the Situation of the Lithuanian Catholics of the Diocese of Vilna. After setting forth the abnormal condition of the Catholic Church in Lithuania, the signatories made the following supplication to His Holiness :—

1. To recognize the Catholic Church of Lithuania as independent of that of Poland, separating the two, since the Lithuanians and Poles are two widely different races.

2. To create a Lithuanian archbishopric composed of the bishoprics of Vilna, Samogitia, and Seina, with an archbishop at Vilna, the ancient capital of Lithuania.

3. To select the bishops and archbishop of Lithuania

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from Lithuanians who understand and are attached to the Lithuanian people and speech.

4. To send all the letters from the Holy Apostolic See, bulls, evangelical letters, etc., direct to the Lithuanian bishops, without transmitting them through the bishops of Poland; and to mention Lithuania separately from Poland in the enumeration of Catholic countries.

5. To divest the Polonising bishops of their functions in Lithuania, and to replace them by Lithuanian bishops.

6. To dissolve the Polonising chapter of the diocese of Vilna, as being the chief source of anarchy and disorder in that diocese, and to reconstitute it by the election of new members.

The signatories further requested the Holy See to send a commission of impartial ecclesiastics to inquire into the state of the Catholic Church in Lithuania. Up to the present, however, the Vatican has unfortunately lent ear too readily to Polish calumny without troubling to investigate on its own behalf facts which are within its competent jurisdiction. And so long as the Polish Nationalists continue to commit violent acts of the kind mentioned, there will never be any hope of the Lithuanians living with them on good terms.

Such are the relations in the religious sphere, the sole sphere in which the Poles have maintained their influence. It is clear that, should the Polish clergy in Lithuania receive in addition the support of the authorities of an independent Poland, the bonds between the parties, already stretched to breaking point, would be completely severed, with consequences probably most injurious to Catholicism. Considering all this, is it possible to expect from the Poles "respect for the rights of races united to them by historic ties", as the Grand Duke Nicholas suggests in his proclamation?

## IV

### Conclusion

This short account makes it evident that the relations between Poland and Lithuania have never been so close in the past as the Poles would maintain. There was no more than a simple dynastic union, an offensive and defensive alliance, which was afterwards turned into a political union. That union was cancelled later by the force of events, when the Lithuano-Polish State was dismembered by its neighbours and, in consequence, could no longer serve as a ground for the present Polish claims on Lithuania. And as for the present-day conditions, the Lithuanians have no further cause to flatter themselves upon their relations with the Poles, whose utter intransigence gives no hope of finding a common ground of agreement. The Poles desire to impose their protectorate, their language, and their political ideas on Lithuania, resting their claim upon a historic tradition which they interpret in their own way and in a sense favourable to their own interests. In these circumstances, the reconstitution of independent Poland within the boundaries of the old Lithuano-Polish State is unthinkable.

Such a reconstitution would violate, in the first place, the principle of nationality—not merely that of Lithuania, but also of part of the Lettish people and the people of White Russia and the Ukraine. Without dealing further with these three latter races, among which the national revival is becoming more and more vigorous, I think I have made the condition of affairs between Poles and Lithuanians up to the present sufficiently clear. If Lithuania were to be attached to an independent Polish State, that State would become a hot-bed of anarchy and disorder, as it was before the partition of 1772. It would fall to pieces as the old Lithuano-Polish State did, and, instead

of being a factor in the peace and stability of Europe, it would become the cause of future wars. If Europe desires to ensure a permanent peace, she must not violate the principle of nationality, but, on the contrary, use it as a guide in reconstituting her map.

Founded upon that principle, Poland, Lithuania, and all other nationalities conscious of their own existence as such, should receive their complete independence upon a racial basis in order that they may satisfy their aspirations. An autonomous Poland should be built upon the nine departments of Russian Poland; the department of Suvalki, which is purely Lithuanian and was unjustly attached to Poland by the Congress of Vienna in 1815, should be separated from it and returned to an autonomous Lithuania. And Lithuania, if it is founded upon racial principles, should contain the departments of Suvalki, Kovna, Vilna, and Grodna, while the Letts of the Baltic Provinces, bound to Lithuania by common nationality and economic interests, could form some kind of federation with them.

J. GABRYS.

# Was Kant a German?

It is in vain that intellectual Germans invoke Kant and his philosophy; he condemned German militarism, and protested against such perfidious and violent methods as are being used during this disastrous war!

But was Kant a German?

In the biographical dictionary we read: Emmanuel Kant, the most celebrated German philosopher, born in Kœnigsberg, descendant of a Scotch family; his father was a saddler, etc...

We think we can prove that Emmanuel Kant was of Lithuanian origin.

It was while making historical researches in the Kœnigsberg archives, and ethnographical researches in the Memel districts

(Klaipeda, Lithuanian name for Memel) and in Tilsitt (1908-1910) that I discovered the proofs to sustain my argument.

In 1667, Richard Kant, the great-grandfather of Emmanuel Kant (in Lithuanian, Kantas) was established as a coffee house keeper in Werden (Verdaine) near Memel (Klaipeda). His son Hans, following his father's calling, settled first at Memel (Klaipeda), and later at Tilsitt. One of the latter's sons, Johanne Georges, father of Emmanuel, also a saddler, opened a shop at Kœnigsberg, where Emmanuel was born.

It is thus beyond all doubt that the three generations of this Kant family preceding the coming of Emmanuel, lived in Oriental Prussia among the Lithuanian people, who so bravely resisted the German influence up to our days, and who still represent in the districts of Memel and Tilsitt 80 per cent. of the population (1).

Has the name Kant a special meaning in German ?

No. We cannot find any root in the German language susceptible of recalling the name Kant ; while in Lithuanian, *Kantus, Kantia* (dialect of Klaipeda-Memel) mean *patient, patience.*

Even the name Kantas, Kantelis (diminutive), is frequently heard in the neighbourhood of Memel. There are even places in Prussian Lithuania called Kantiskiai, that is to say the village of Kants. Dusburg (Scriptores rerum Prussicarum I, 145, 148) mentions also the names of different localities, such as Cant-Girde, or Cant-Gerde, which mean the Hill of Cant (Latin).

But let Kant speak.

I will take the opportunity of citing some passages of his preface in the Lithuanian Grammar and dictionary of G. Mielcke, edited in Kœnigsberg in 1800. We read among other things : « The beauties of the Lithuanian language, as well as its particular characteristics, are sufficient reasons why this language should be preserved and used in the schools as well as in the churches.

« With regard to the Lithuanian people, I must add that they are more impregnated with a personal dignity than their near neighbours. (Kant here refers to the Germans and the Slavs). The Lithuanians are accustomed to address their superiors as equal to equal, and with a cordial frankness ; for they do not blame them, and willingly shake hands with them, because a

(1) In Eastern Prussia there are more than 500.000 non-germanised Lithuanians.

Lithuanian is never wanting in his duty; his conduct, full of dignity, is at the same time the best guarantee of his loyalty, and has no resemblance with that of his neighbour (Polish), who is proud and overbearing.

« Without taking into consideration the importance and the usefulness the conservation of a nation possessing such good qualities can have on the country, one must again remark, that the antiquity and purity of the language of the Lithuanian people, at present oppressed and encircled in a narrow space, almost isolated from other races, has a great importance for science (linguistic) and especially for the ancient history of the migration of races. This is therefore another reason why this race and their language should be protected. »

Such was Kant's opinion of the Lithuanian people and their language, of which he must have had a perfect knowledge, in order to have been able to advance that which, half a century later, was proved by the famous linguists Bopp, Schleicher and others. Besides, was not Kant himself endowed with that dignity which he sets forth as a characteristic of the Lithuanian race? Did he not concentrate in himself that prodigious contemplative strength, that power of thought which is found throughout the Lithuanian race in its potential state and which distinguished the ancient pagan High Priests of Lithuania (Krivés)?

Has Kant's clear and precise genius anything of the nebulous philosophy of the German philosophers?

Again no. Kant has nothing of the Germans neither individually nor as a philosopher, and he cannot be classed as one. Moreover, the learned Germans themselves have begun of late to recognize his Lithuanian origin. (See : Archiv für Anthropologie. 1881 Bd. XIII, S. 36.)

J. Gabrys.

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# The Declaration of the Lithuanians to the Russian Government.

*The representatives of all the Lithuanian parties who met a short time ago at Vilna, the old Capital of Lithuania, voted unanimously the subjoined declaration which was remitted by a special delegation composed of Dr. Basanovish, Mr. Ytchas, mem-*

*ber of the Douma, and Mr. M. D. Malinowski, to His Majesty the Emperor, to the President of the Council of Ministers, to the President of the Douma, and to the Generalissimo of the Russian Armies, the Grand Duke Nicholas.*

The great Russian Empire is, at the present moment, passing through bitter trials, and there is no nationality forming part of the Empire which does not fully realize the unhappy consequences of the present war.

The whole of Russia has become, as it were, an immense sacrificial altar. Happy are the nations whose sacrifices are appreciated in high places! The hour of their liberation has come! To-day destiny wills that the long series of errors committed by Russia towards the nationalities that compose her Empire be ended, and that the dreams of those nationalities become a reality; the hour having come for a realization of the long dream of the Lithuanian nation, which dates back to the time of King Mindove (1262)—such is Destiny's will (1).

Our victory will break the Teuton's sword; and the peace which will follow that victory will create so solid a rampart of powerful nations, that the wave of pangermanism will find it impossible to break it again.

The history of Lithuania is but an ancient and continuous struggle against the domination of the Teutons (2). The Lithuanians were the first who for centuries suffered the horrors of the Teutonic invasion in their struggle against the Slavs. We Lithuanians, though not Slavs, form however part of the immense Slavonic ocean (3). At the time when the Lithuanians

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(1) The Lithuanian Nation is divided into two fractions. In Russia there are more than 5.000.000 Lithuanians in the Government of Vilna, Kowna, Grodna and Souvalki; in Eastern Prussia, there are more than 500.000 Lithuanians in the Tilsitt, Memel, Kœnigsberg and Gumbinnen districts.

(2) The Order of Teutonic Knights was summoned by the Poles (1225) in order to help them in fighting the Lithuanians, who at that time were still heathens. Shortly afterwards they became dangerous neighbours for the one and the other, and the Poles were forced afterwards to ally themselves with the Lithuanians against the Teutons, who were annihilated in the year 1410 by the Polish and Lithuanian troops at Grünwald.

(3) The Lithuanians of Indo-European descent are part of the Baltic nation, living between the Vistula and the Duna on the south-eastern side of the Baltic, to which they give their name — baltos (viz : white in Lithuanian).

The old Prussians were entirely destroyed by the Teutons; there are now only two fractions of the Baltic nation : the Lithuanians and the Letts, having for neighbours, in the South and East, Slavs (Russian and Poles) and notwithstanding they are not Slavs themselves, both these nations form part of the Slavonic group.

were masters of a great part of Russia, the relations of the two nationalities were darkened by no act of violence (1).

Our nationality, in spite of centuries of struggling, in spite of foreign influence, and notwithstanding years of servitude, has succeeded in maintaining intact its language, customs, love for the native soil, and the history of our past.

The formidable blows of the Teutons struck at first the most flourishing branch of the Lithuanian nation—the ancient Prussians (Boroussi), who were completely exterminated. The barbarous invaders, not satisfied with the seizure of the lands and belongings of their victims, appropriated even their name, which by their crimes has become a disgrace to the human race.

Moreover, the Teutons cut in two another Lithuanian province—Samogitia, which has supported the Teuton yoke for several centuries, under the name of East Prussia. It is with enthusiasm that Lithuanians (2) are drawing their swords in the struggle against the Teutons, their ancient enemies, and now standing side by side with the Slavs, fighting under the Russian flag, with the Grand Duke Nicholas at their head, as formerly (1410) all the Slavs, commanded by the Grand Duke Vytautas of Lithuania, at Grünwald, fought under the Lithuanian flag.

We are certain that the last act of the drama, commenced five centuries ago on the field of Grünwald, is now being played. We do not doubt that our brothers of East Prussia will be delivered from the Teutonic yoke and re-united to us, for the historic mission of Russia is to be the liberator of oppressed nationalities.

(1) The larger part of West Russia, Volynia, Podolia, Kiovia, Smolensk, etc., was conquered by the Lithuanians, and remained under their domination from 1340 until 1772, the time of the first partition of the Lithuanian-Polish State.

(2) More than 400.000 Lithuanians are fighting in the Russian Army.

# The crimes committed by the Germans in Lithuania.

In nearly every locality herein mentioned, and in many others where their actions wore a less serious aspect, plundering was methodical. The soldiers were not satisfied with seizing food, cattle and horses, without giving any kind of retribution; in many places where the inhabitants asked for a receipt, the Germans gave them coupons on which could be read : "Order to seize bearer when presenting this coupon," or "Order to whip hundred times bearer of this coupon."

Everything of use found in the houses was taken away by force. In the farms the soldiers killed with sword or gun the chickens and pigs. They fired hap-hasard and killed or injured many people.

The following places suffered most from the German invasion : Suvalki, Punsk, Lazdija, Seina, Kalvaria, Krosna, Liskava, Ludvinava, Mariampole, Pilviskis, Sunskai, Visakio-Ruda, Bartnikai, Gizai, Pilviskiai, Keturvalakis, Alvita, Pajevonis, Virbalis, Vistytis, Vilkaviskis, Plokscíai, Gelgaudiskis, Griskabudis, Ilguva, Kaimelis, Luksciai, Sintautai, Sakiai, Naumiestis, Vizainis, Pilipava, Rackai, Augustavis, Kapciamentis, Leipalingsi, Liskava, Serijai, Miroslavas, Veisejai, Prienai, Skriaudziai, Silavota, Garleva, Panemone, Druskenikai, Merkine, Daugiai, Perloja, Nemonaitis, etc.

In all these places the havoc caused by the Germans and their levies amount to more than 10 millions, to say nothing of thousands of human lives sacrificed.

The following interesting report was sent to His Holiness Pope Benedict XV. :—

*From the Information Bureau of Lithuania*
*to His Holiness Pope Benedict XV.*

MOST HOLY FATHER,

We take the liberty of bringing to the knowledge of Your Holiness the abominable crimes committed in Lithuania against the clergy and the Church during the German invasion. The dioceses of Seina, Samo-

gitia and Vilna (that is to say, those belonging to the districts of Suvalki, Kovna, Vilna and Grodna) have particularly suffered from this barbarous invasion.

The diocese of Seina (in the district of Suvalki) was especially tried, being almost entirely devastated by the German troops.

Several churches were demolished by the fire of the German guns, burying under their ruins women, children and old people, who had taken shelter in the House of God, believing in their simplicity that the German guns would spare such buildings.

The two beautiful ancient churches of Alvita and Palvonis (belonging to the diocese of Seina) were destroyed in the same way, burying under their ruins forty-two people, while several hundred were badly injured.

The church of Druskenikai, belonging to the diocese of Vilna, was also wrecked under the same conditions. The holy edifices of Naumiestis (Vladislovov), Virbalis, Vystitis, Miroslavas (diocese of Seina), were very badly damaged by German shells.

After the German troops had evacuated the two Lithuanian districts which were immediately invaded by the Germans, the civil authorities fled into the interior of the country, taking away with them part of the population.

The Catholic clergy alone remained to fulfil its duty towards the inhabitants, in spite of the ignominies to which the Germans obliged them to submit.

The invaders, knowing the influence of the Catholic clergy in Lithuania, took most of the priests as hostages.

Mgr. Karosas, Bishop of Seina, taken as hostage after the occupation of Seina, was released by the Catholic head, who used his influence over the German chief, who had his quarters at Seina at that time.

It is needless to add that the priests taken as hostages were obliged to submit to a most rigorous discipline, as well as to the bad treatment of the common soldiers. Those who could not bend to the excessive demands of the " Kommandatur ", and who could not pay the required taxes levied, were taken to Prussia and consequently were spared no insult or outrage.

For instance, I will mention only a few details of the report of the Rev. Abbé Kemesis, who was living at Taurage, a parish belonging to the diocese of Samogitia.

Two hostages and myself, from Taurage, were arrested and deported to Prussia !... In going through several cities the population crowded around us, crying out : " They are traitors, burn them, kill them ! "

Had it not been for the protection of the soldiers, the crowd would certainly have lynched us. Dressed in my cassock, I in particular attracted the attention of the crowd, who hurled insults at me and threatened me.

We were imprisoned at Stettin, but, thanks to the energetic influence of Abbé Dr. Steinmann, a Catholic priest of that city, we were finally released, as he had used on our behalf all his influence at the War Office.

The Germans were not satisfied with destroying churches, with plundering, with maltreating the clergy, they also obliged the latter to become their accomplices, by urging the population to rebel against the Russian Government. They required the priests to preach this rebellion from the pulpit, and also compelled them to distribute pictures representing the Virgin of Tchenstokov, with the portrait of William II. and that of Pope Leo XIII. at the top, and a group of Polish peasants in war array at the bottom. The following legends accompanied these pictures :

1st. Under the picture of the Virgin of Tchenstokov : " Mgr. Dr. Edward Likowski, Archbishop of Gnezno and Posnania, in his pastoral letter dated August 9th, 1914, appeals to all the professing Poles belonging to his diocese, to pursue this Holy War against the schismatic Russians."

2nd. To the right, under the portrait of Pope Leo XIII., the following lines may be read : " I certify and promise Your Majesty, in the name of all the Catholic citizens, belonging to all the German States, and to all nations, that they will, for all eternity, be the faithful subjects of the German Emperor and of the King of Prussia." (These are said to be the last words of farewell uttered by His Holiness Pope Leo XIII. to the Emperor William II., when he visited the Vatican.)

3rd. To the left, under the portrait of William II. : " Be it known to each and every Polish Catholic, that his faith shall be respected by me, and that no one shall interfere with his religious duties." (Address delivered by the Emperor William II. to the chapter of Gnezno, on the 5th of August, 1905.)

The Lithuanian priests refused to lend themselves to this propaganda, declaring in the first place that they could not be found wanting in their loyalty to their legitimate Government and, secondly, that these pictures, with Polish inscriptions, were incomprehensible to the Lithuanians. Many priests exhorted their parishoners not to let themselves be bribed by brilliant German promises, and advised them to fulfil their duty to the Russian Government. These priests were denounced by the Germans settled in the country, and paid dearly for their loyalty. The Rev. Abbé Pesys was shot by the German soldiers, the Rev. Strimaitis, wounded, was only saved from death by a miracle, at Slavikai, in the diocese of Seina.

It is impossible for us to enumerate here all the horrible crimes against the churches and the Catholic clergy, of which you are the supreme head, to say nothing of the robbery, plundering and massacre of the population of Lithuania.

The Germans of the twentieth century prove themselves worthy of their ancestors, the German Knights of the Cross, who during several centuries—from the thirteenth to the sixteenth—plundered and devastated our country, murdering the people in the name of Christ, under pretext of converting them to Christianity.

By informing Your Holiness of these crimes against the Catholic Church in Lithuania during this disastrous war, we beg you, Most Holy

Father, to take the necessary steps to protest against these atrocities committed in Lithuania, against the Church and the people of which you are the Supreme Head.

Assuring Your Holiness of our entire attachment to the cause of right and justice, which is at the same time the cause of the Catholic Church, we remain your obedient servants.

*Signed:* THE DIRECTOR OF THE INFORMATION BUREAU OF LITHUANIA.

# A Lithuanian Congress.

The Lithuanian colonies, settled in the United States, held a congress at Chicago, on the 22nd. of last October. More than three hundred delegates were present at this important meeting. The assembly expressed its wishes for the restoration of peace founded on the principle of right and justice. Several resolutions concerning the establishment, after the war, of a self-government system for ethnographical Lithuania were adopted. The delegates insisted principally on the point that Lithuania has no reason whatever to be incorporated in the future reconstituted Poland. This would be transgressing the principle of Nationality; while to Russian Lithuania ought to be linked the portion of Lithuania belonging to East Prussia.

All the speeches delivered by the American and Russian Lithuanians were in favor of Russia, in which they place all their hopes, in view of obtaining in the future a more liberal system of government.

The representatives of the 500,000 Lithuanians living in the United States sent a telegram to President Wilson, expressing their grievances and the hope that the United States would grant their benevolent support to the national claims of the Lithuanians at the peace settlement, at the end of the European war.

A committee of 25 members was appointed for the purpose of constituting a relief fund in the United States, on behalf of the Lithuanians who have suffered from the invasion of their country since the beginning of hostilities, the Germans having plun-

dered and devastated everything in their way, taking away all the crops and cattle without troubling themselves to pay the requisitions.

The Russian government has granted certain indemnities that are barely sufficient for the needs of a population which has suffered so badly. The American Lithuanians have therefore been appealed to in this work of national solidarity.

This national congress produced a great impression in the American press, as is confirmed by numerous articles published by the *Tribune, Chicago Herald, Chicago Examiner, Daily News,* etc.

The following is the text of the principal resolutions voted by the congress :—

1st. Taking into consideration that the European war upsets the actual state of Europe, and that the European map will have to be entirely modified, the National Lithuanian Congress, representing half a million Lithuanian emigrants settled in the United States, has come to the following decisions :—

To demand a self-government system for ethnographical Lithuania; that is to say, to re-unite, after the war, Russian Lithuania with that of Eastern Prussia.

2nd. Considering that the Souvalki government was always an integral part of Lithuania, and has only been attached to Poland by the Vienna Congress of 1815, we ask that the government of Souvalki be separated from Poland and incorporated again with Lithuania.

3rd. Considering the community of origin, language and economical interests of the Lithuanians and Letts, we wish our Lettish brothers to have a broader self-government system, and express the desire to be united to them in the most intimate way.

4th. The Lithuanian assembly expresses its sympathy for the neighbouring nationalities, Poles, White Russians, etc., and hopes they will also obtain self-government.

5th. Taking into consideration the influence of international public opinion on politics, the Lithuanian assembly has decided to entrust the Lithuanian Information Bureau with the task of informing European opinion, and to start in the United States an auxiliary office.

6th. The assembly has decided to send a delegation to Washington at the time of the peace settlement to ask for the intervention of the Union government in favour of Lithuania.

7th. To send a request to the Russian government asking for an amnesty for political refugees.

8th. To protest against the atrocities committed by the Germans.

## National Fund.

1st. Taking into consideration that Russian Lithuania and the portion of it included in East Prussia have been laid waste by the war and need immediate assistance, considering also that the present moment is the only one favorable for the union of the two parts of Lithuania, the assembly decides on the creation of a National Fund for the relief of the Lithuanian victims of the war and also for the furtherance of the propaganda with a view to securing a new government for Lithuania.

2nd. The general committee of the National Fund will include 26 persons representing European and United States Lithuanians.

3rd. The ordinary business will be managed by a central committee of five persons.

4th. In order to constitute this National Fund, the assembly decided that every Lithuanian shall contribute a day's salary.

5th. The assembly also decided to institute a National Lithuanian festival, in order that every Lithuanian should remember his national duties. This festival will be celebrated every year on the 4th. of March.

## National Council.

In order the better to recall the Lithuanian people to its duty to the mother country, the National Assembly decided to create a National Lithuanian Council. This institution will be composed of representatives of important associations. Societies having 1.000 members will send one delegate; those including 5.000 members and above, two delegates.

# ECHOES

## Declaration of Mr. Ytchas, a Lithuanian Deputy at the Russian Imperial Douma.

" During this historical moment, I feel it my duty to declare in the name of the Lithuanian people, that the fate of this nation has always been closely united with that of the Slavs.

" In the past, when Lithuania was an independent State, it was our Grand Duke Vytautas who checked the Germans' advance towards the East (Drang nach Osten). The same Germans have again become arrogant.

" The Lithuanians, whose country sustained the first shock of the Germans, are now fighting with the Russian army in the first line against the Germans, their common enemies, and the present is really a holy war for every Lithuanian. For the present time the Lithuanians forget the former unjust persecutions of the Russian authorities, because they hope that the war will free them, and Lithuania will become more prosperous than ever, as well as Russia.

" The Lithuanians know also that in joining in this struggle for the common cause of all the nations which hate the German yoke, they are fighting at the same time for the liberation of their brethren from the same yoke, and the unification of their country under Russian protection."

(Part of Lithuania was formerly incorporated with East Prussia, after the fall of the Lithuanian Polish State, in 1772.)

## The Martyrs.

At about ten kilometers from the Prussian border is situated a small village, called Alvita, known to the whole of Lithuania on account of its beautiful old church. The village having been destroyed by German shells, women, children and old people fled to this church, expecting that the German soldiers, well known for their high "Kultur", would spare the House of God. The inhabitants were quite mistaken! While the tune of hymns could be heard in the church, the bursting of a shell struck the peaceful Christians with horror, and in a few seconds the church was wrecked, burying all of them under its ruins. Several hundred people were killed or injured.

This recalls to mind an heroic action of the Lithuanians about five hundred years ago, during their struggle against the German Knights. A Lithuanian fortress, Pilenai, although a prey to the flames, refused to surrender. The surviving defenders erected a funeral pile, in which they threw all their treasures and finally themselves, preferring to perish in the flames rather than surrender to the hated Germans. The Germans, upon entering the fortress through the breaches, were so struck by this heroic act, that they retreated in great haste, leaving everything to the flames.

## Lithuanian Sympathy for France.

Mr. Zmudinavicius, the distinguished President of the Lithuanian Society of Arts, at Vilna, a former pupil of the École des Beaux-Arts of Paris, in the name of the above Lithuanian Society, sent to His Excellency M. Paléologue, the French Ambassador at Petrograd, the following telegram :

" Excellency,

" The horrible struggle, which every day deprives France of thou-

sands of her sons, adds to this another blow. The German barbarians have reduced to ruins the cathedral of Rheims, a masterpiece of French architecture. The Lithuanian Society of Arts, as well as the entire civilized world, deplores the loss of this beautiful work of art, protests against this savage German vandalism, and expresses to the great French nation its most sincere sympathy."

The Lithuanian Society of Arts received the following answer from M. Paléologue :

" Deeply touched by your words of sympathy, I thank you sincerely for your feeling of solidarity towards the French nation."

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